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it was almost the only occasion in Lingtem when I saw anything approaching a display of emotion. But even now it was not marked.

An effort was now made to rouse the more moribund of the spectators, and the Mandal formed them into the semblance of a procession. The stretcher was taken down from the altar and several men started to move off down the path, carrying the thing high on their shoulders. It looked as though the *Deu* would fall, whereupon the Mandal rushed out and removed it. It was then carried separately by a boy who walked in front, the whole procession being preceded by the monastery band. The procession moved a few yards away and then came to a standstill. Chŏtembu's tipsy wife tottered out from the ranks and started to sing and dance. Palden said that the song was in honour of the gods and implored them to go satisfied away; but the old lady was almost incoherent and distinctly unsteady about the feet. After a while the procession again started forwards, urged on by a man beating a solid disc of brass, which sounded like a station bell.

It was now six o'clock and almost dark. The *Gedo* should by rights have been taken to the top of a hill and there abandoned; but owing to the lateness of the hour a dispensation was obtained and it was taken only as far as the nearest stream. Provided the offering was taken across water at once it could be placed in its final position to-morrow. After it has been finally abandoned the *Gedo* is examined daily for the next three days. Should it be eaten by domestic or other animals in the meantime all is well: otherwise it is a sign that the gods have not accepted the offering and the ceremony is of no avail. The other offerings, those made by the Muns, were abandoned on their altars, and remained in position until destroyed by wind and rain.

About forty people in all attended, a much smaller number than generally gathered for services at the monastery. I was told that this was on account of there being no reading of the sacred books, for which people always make an effort to be

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present. Every household was, however, represented, and the communal nature of the ceremony was further emphasised by the numerous offerings of grain which, together with the cost of the sacrificial goat, had been contributed by everyone in the village.

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243 Tobgay (his adopted son) and wife, his brother-in-law
[602] (Tempa), and one or two others, all relations of one sort or another. Working in an adjacent patch of forest was an old woman, her adopted son and his wife. The ground was being prepared by means of billhooks, but hoes were also in use. As soon as the undergrowth has been cut away the jungle is burnt and the ground lightly scratched, but not properly turned over. The larger trees are left standing; but the branches are lopped and only the leaves at the top of the tree are left. This is to ensure that they grow again next year, when the land reverts to forest. The ground was the steepest
[311] I have ever seen used for cultivation: in some places it was so steep that it was difficult to stand. Here and there long lengths of wood had been laid along the ground and held in position with pegs: this in an attempt to sheer up the hillside in the steepest places. At the lowest level of the field millet had already been planted: to-day rice was being sown in the central portion, and to-morrow they will plant the top section with maize. Once the planting of a field with rice is commenced it must be finished the same day, or the demons will cause it harm. The rice planted to-day will be reaped in September, when this field will then be used for buckwheat. This will be ready in December, after which this particular land will lie fallow for another eight years.

243 Jiroong says that the group of people who own adjacent
571 pieces of forest always arrange to cultivate them in the same year; that is to say, the people who are working the fields on either side of Jiroong to-day will be beside him again next year, but in a different part of the forest.

476 Boundaries between fields are roughly marked with stones;
423 but in actual practice an area of this sort is worked as though
243 it was one large field. When people help each other in the fields they do not receive any payment, but are given food during the day. But all help is, of course, reciprocal.

243 The method of sowing was as follows: One person moved slowly along with a stick in each hand. With these two sticks he made a hole a few inches deep into which a second person,

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585 *Gor-nen*, which is made up of sixteen pounds of grain of various
591 sorts and one complete load of chi-millet. As soon as the pair
[431] reach home the *Gor shun*, which, as we have already seen, was specially constructed for the accommodation of the bride's party, is knocked down without further ceremony; but it should on no account be demolished until the husband returns with his wife.

591 Seven days later husband and wife once again set off for
[431] the girl's home, taking with them the inevitable load of chi-millet, and eight pounds of grain. Nothing is laid down as to when they should return; and from this time the pair continues to divide its time between the two houses, or at least to pay periodical visits to the girl's home.

[431] One year after marriage a girl may, if she feels so disposed, present her parents with a pig's carcass and another load of chi-millet. This is known as *Nyim phet;* and when it is given it is customary for the parents to make a return present of a milch cow: this is called *Pi jong*. The cow is not, however, actually given to the girl but is merely shown her. If she gives her parents another *Nyim phet* the following year the *Pi jong* becomes her property and she may then take the cow away with her when she leaves.

585 Whatever we may think of Lepcha marriage, it does at
● 571 least afford a chance for the village to break away for a day or two from its otherwise dull routine, and gives people from distant villages an excuse to meet and talk things over. Moreover, everybody knows exactly what he is expected to contribute: in lean times the dictates of custom are sufficiently observed by putting as little as a couple of annas in the *Ong kay*. But in any case the guest is free from our periodic nightmare of "what shall I give?"; and the bride and bridegroom in their turn are spared an accumulation of the Lepcha equivalent of unwanted plated cruets. It all seems admirably contrived; and a good time is had by all.

587 14*th March:*

Ongden, a man of fifty and the father of the largest family

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Ongden, a bridegroom of fifty.

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571
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Ongden's new wife (in the bottom left-hand corner, wearing a white bodice) arriving at his house for the wedding. Her attendants are just about to enter the house.

[Facing p. 258]